

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### BURMAN MISSION.

A new reinforcement of missionaries have probably sailed from Boston for Burmah during the present week. It is a pleasing circumstance that the ship in which they sailed, is bound directly up the Martabar river, within 20 miles of Maulmein, the head quarters of the Baptist Mission. The Rev. Mr. Wade and his wife, and the native Burmans who have been some time in this country, return, and with them five young missionaries and their wives, in all fifteen souls. The Christian Watchman gives the following account of a meeting preparatory to their departure.

### FAREWELL OF REV. MR. WADE AND THE NATIVE CONVERTS.

Agreeably to appointment, a public meeting was held on Wednesday afternoon at Rev. Dr. Sharp's Meeting-House in Charles street, for the purpose of receiving the salutations and addresses of the Rev. J. Wade, and the natives from Burmah, in a few days to depart for that country. The exercises were commenced by singing, from the supplement to Winchell's Watts, the Missionary hymn,

"O'er the gloomy hills of darkness, &c.

The Rev. Joseph Grafton then addressed the throne of grace, supplicating a blessing on our departing brethren, and the five other brethren, with seven females, including Mrs. Wade, all of whom have devoted themselves to the service of Christ in Burmah. Bishop Heber's hymn was then sung,

"From Greenland's icy mountains," &c.

After which Mr. Wade addressed the assembly very affectionately, expressing to his Christian friends his grateful acknowledgments, for all their kindness to him and his Missionary associates about to embark with him, earnestly soliciting their prayers that the blessing of God might rest on the labors which awaited them in the land of idolaters. Pray for us, said he, that the word of the Lord may have free course in the land of heathenism and idolatry, and that multitudes may be converted to the faith of Christ. He tenderly alluded to the fact, that in departing to reside in the empire of a despot, not only all that they might possess was at his disposal and will, but that even their lives were in jeopardy from the same

cause. After addressing believers on their duty to send the gospel to the whole world, for whose salvation it was designed, he affectionately admonished those among us, who still continued in unbelief, that their sin in rejecting Christ was more aggravated and heinous than all the abominations of the heathen, who never have heard the gospel.

After Mr. Wade had concluded his remarks, Rev. Dr. Sharp rose, and observed that Mr. Wade and the natives present had for a considerable time been giving instruction, in the native languages, to the young Missionaries now ready to depart, and that one of these, Mr. Dean, would sing with the native Burman, a hymn in Burmese, which would show the manner in which the Burman converts united in the praise of Almighty God. Dr. Sharp observed that in the worship of idolaters in Burmah, there is no singing, and that a tune in use with us, [Portugal] was adapted to the words. The solemnity and devotion apparent, formed a striking contrast to what may be imagined of idol worship, in which there is no animation of the soul, like that in Christian adoration and praise, where the noblest sentiments lift the soul to God.

Dr. Sharp also gave notice, that after the singing of the Burman hymn, the natives, both of whom were in the pulpit, would address the assembly, which they did in their own language, Mr. Wade interpreting as they concluded sentences.

The Karen first arose, and with much appropriate gravity remarked, that with gladness he saw the countenance of the Christian friends by whose benevolence and kindness the gospel had been sent to the land of his nativity. That before the gospel came, he and his countrymen were in the darkness of heathenism, without any correct knowledge of the living and true God. That since the news of the salvation by Christ had been published in his country, he had heard the glad tidings and believed. That he now enjoyed the animating hope of eternal glory and endless blessedness in heaven, with the confident assurance of his interest in the Lord Jesus as his Redeemer. He thought, when he should reach heaven, and lay at the feet of Jesus, it would be his delight and unspeakable joy to talk much with his Christian friends about the wonderful salvation which he had been made to know and rejoice in, through their agency, and by the power of the Spirit of God. He gave them his most cordial thanks and salutations, and begged that many more Missionaries might be sent to his country, as multitudes there were still in ignorance of the way in which sinners may be saved.

The Burman Christian then rose and with much apparent presence of mind and lively countenance, wished grace, mercy and peace to the numerous friends present whom he greeted, and to whom he rendered his acknowledgements of high obligation for the gospel, and for the Missionaries who had been sent to his country. He said it was God who put it into his mind to leave his wife and family, and come to America, and it was by his help that he had crossed the wide waters to visit this land of Christians and thank them for the gospel of Christ. Before this knowledge of the truth had reached his land, he knew of nothing to worship but Gaudama; and of him he had no representation but an image in a senseless idol. He said, in allusion to the declaration of his brother the Karen, of his faith in the gospel, that he too had believed in Christ for salvation, and trusted that he should meet in heaven his numerous Christian friends, whom he had delightfully seen and communed with in America. He spoke of the obligations to gratitude which rested on sinners redeemed from hell, to be devoted to the service of Christ, and to live in holy obedience to all his commandments. He was now about to leave this land of Christians; and though he should never again see their faces in this world of all who were present, he hoped to meet them in the world of glory. He said he had left his country from a conviction of duty, and from the same conviction it was now his desire to return, that he might do what he could to preach Christ in Burmah, and to endeavor to persuade the Burmans to believe in and love the Saviour, and he wished for all who were present an interest in the merits of this Redeemer.

After the Burman had finished his remarks, the noble hymn of Watts,

"Jesus shall reign where'er the sun,  
Doth his successive journeys run."

was sung, with animated solemnity, to the tune of Old Hundred.

Rev. Dr. Comstock, from Rochester, N. Y. father of one of the Missionaries now embarking, supplicated a blessing on the Missionaries, and on the cause in Burmah and through the world.

The dismissal was given by Dr. Sharp.

The several exercises were pleasant, and especially was it cheering to see in the native Christians, whose home is 18,000 miles distant, the fruits of the travail of the Redeemer's soul in their redemption.

We copy the following communication of Mr. Dyer on Chinese metal types from the February number of the Chinese Repository.

#### CHINESE METAL TYPES.

We have much pleasure in laying before our readers the following "Brief statement relative to the formation of metal types for the Chinese language."—The object and efforts of Mr. Dyer are worthy of all commendation.

Many arguments have been brought forward to show the disadvantages of metal types for the Chinese language, and their inferiority in appearance to the wooden blocks in common use for printing in China. But these arguments have been fully refuted; and both the utility of the Chinese metal types, and the practicability of making them elegantly, may

now be considered as questions entirely set at rest.—Hitherto Chinese types have been made only on the imperfect and expensive plan of cutting every character separately on the face of the type metal.

The principal difficulty of procuring Chinese types has hitherto consisted in providing handsome and cheap steel punches, from which copper matrices may be struck, and the type cast. A multitude of calculations have been made of the probable expense of procuring types, according to the respective average price of each punch, as demanded by different individuals. At the lowest price per punch required in England, the cost of punches for a font of 3000 characters in variety, would amount to 30,000 rupees; but cut in India, where work is so much cheaper, the amount would not much exceed 4,000 rupees, as already amply proved by actual experiment. The want, however, of tools and machinery, has occasioned many difficulties and delays; and the necessity of acquiring the knowledge of type cutting by much reading and experiment has been the cause of multiplied errors; but by perseverance these have been completely overcome.

Upon the plan of cutting punches for the principal characters first, according to a scale lately made with great accuracy; gradually proceeding from the more to the less important characters; and then supplying the occasional characters, by cutting them on the face of the tin or other type metal, *until these also shall be cut in steel*; the font may be very useful when about 1200 punches are cut. And the further we advance in punch cutting, the less need will there be of providing occasional characters in any other way.—The average price for which punches can be cut at Penang is not more than 68 cents; and the copper matrices are struck from them for the additional sum of 2½ cents each. Further to reduce the cost, some characters are divided perpendicularly into *halves*, *thirds*, and *two-thirds*; and horizontally into *halves*, where such division can be made without affecting the beauty of the character; by this method, a large number of punches will be saved. Also, when a punch is injured in striking the matrix of any character, it may very frequently, after a little dressing, be used to matrices for similar characters of a fewer number of strokes.

About 400 rupees have been subscribed, and nearly 200 punches have been cut: the funds remaining in hand will not admit of much further progress; but the work will proceed just as far as funds are provided. With the requisite funds, about four punches could be cut per day, supposing five men to be employed—the agreement with the work-people being to give entire satisfaction in every punch or else to recut the same.

It is worthy of particular notice, that if we could proceed no farther than we have done, a very great object is obtained; for the 200 characters (nearly) which have already been cut, are those which most of all are wanted; and they can combine with type made in the common way, viz. by cutting the character on tin. But every contribution of 68 cents will carry us one step farther; and thus we intend (D.V.) progressively to advance, to the number of some thousand punches. Whether our progress be more or less rapid we leave for our friends to determine. It is hoped that all who feel interested about China will

help in this work; a most herculean work, requiring the aid of very many; and a most blessed work, fraught with good to one-third of the human race.

SAMUEL DYER.

Penang, 31st October, 1833.

*From the Presbyterian.*

#### SANDWICH ISLANDS.

Extract of a letter from the Rev. R. Armstrong, Missionary to the Sandwich Islands, addressed to the Rev. Wm. Nevins of Baltimore, dated Island of Molokai, May 16, 1833.

Dear Brother,—Just five days ago in this “end of the earth” I received your truly welcome letter of September 25, together with a number of others from America, and I assure you it was an interesting day to us—a day of joy and sorrow, of smiling and weeping. O how unstable are all human things! while reading one page, the heart would swell with gratitude that a dear friend whom we left with heavy hearts, being in the bonds of iniquity, has turned from the error of his way, and laid hold on the hope set before him in the Gospel; and while reading another, perhaps quite as dear, had lost his senses, fallen into vice, or been numbered with the dead. It is painful to hear of the dreadful ravages the Asiatic Cholera has been making among you; it seems to have been a merciless monster; but did it come by chance, or spring out of the ground? Or was it not sent to teach the people righteousness by Him who presides over the destinies of men? Doubtless it was—but what has been the effect? I understand not by any means so salutary as might be expected. I read of Christians still clinging to the world, and sinners hardening their hearts against the fierce judgment of God. O how stubborn and foolish a creature is man! “The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, my people do not consider!”

It strengthens us to hear that the spirit of foreign missions is rising in the American churches. O that it may pervade every bosom and every church in the land, until men and means shall be furnished to supply all nations with the means of salvation. Since the receipt of your letter I have been thinking a good deal, how I should attempt to promote among your people, and other sister congregations in Baltimore, an interest in behalf of this glorious cause, and I can think of no better means than to write you as full letters as possible, and then leave you to make the best use of them you can. I have not a faculty of writing for the press, or that might perhaps be most profitably employed, but if I furnish you with facts touching the interests of the Redeemer’s kingdom, or the condition of the perishing souls around me, you can clothe them in as strong language, make as strong appeals from them, and give them as wide a circulation as you think proper.

Not being yet located, owing to my connexion with the contemplated mission to the Marquesas Islands, I have been enabled since I wrote you last to travel a good deal over the Islands, observe their beautiful scenery and get a little insight into the native character, manners, habits, &c.

After giving a brief sketch of the natural history of the islands, their climate, location, scenery, productions, Mr. A. has the following remarks on the state and prospects of the mission:

But you will ask, has not the Gospel under the blessing of God, wrought a marvelous and happy change among these Islanders? I answer, and desire to do it with gratitude to God, who is the author of it, that it has, and when you think of it, bless and magnify his name. None but God, who can create anew a nation

in a day, could produce such a change in so short a time. A people, to whom a few years ago, the Apostle’s forcible and affecting description of heathen nations would have been strictly applicable—a people among whom murder, adultery, theft, lying, stealing, and the offering of human sacrifice were not regarded as crimes, much less treated as such, we now behold, not only nominally Christians, but many we believe are Christians indeed and in truth. Yea, some are now mingling in the joys and songs of the upper world, who, but a few years ago were here worshipping wood, and stone, and lizards, and reptiles, wallowing in filth, debauchery and sin. You may be at a loss to reconcile this language with my previous remarks, which rather exhibit the nation in an unfavorable light; but you will remember that those remarks are not intended to apply strictly to the whole population, but only to those who either from indolence or remoteness of their situation, have yet experienced but little benefit from instruction; and this is in fact the great mass of the people. Even over these the Gospel has had an influence which is by no means to be undervalued. But besides these there are many who, externally also, are new creatures, as their daily conduct will testify. All the churches on the different islands, embrace about six hundred members, of whom are most of the highest chiefs, and respectable part of the common people. Although some of these give little or no evidence of a change of heart, and others are not so serious and exemplary as is desirable, yet many on the other hand adorn the doctrine of God our Savior, by a holy and consistent life. They give daily proof of sincerity, and animate the hearts of their teachers by the warmest attachment as well as their growth in holiness. But recently our hearts have been pained by the conduct of some who once appeared well, but have fallen into scandalous sins, and have incurred the discipline of the church. This would be trying to any pastor, but it is peculiarly so here, where the church, is as it were, only in its infancy, and needs all the strength which can be derived from every quarter to nourish and strengthen it. It makes us fear also for others, lest they too should fall into the snare of the Devil, and wound the cause they have professed to support. But if they go out from us, it is because they are not of us, and if they were not of us, we should not desire them to be with us. Probably one reason why many have found admission into the church who are not worthy, is that the church membership here is a sure step to respectability and the favor of the chiefs. It would be a temptation to any people to enter the church, if by that means they could obtain the favor of their superiors, but especially is it so to a people whose whole support and comfort depends on the favor of their chiefs. For this reason it is that tares are found growing here among the wheat. But the signs of the times now indicate that this unworthy motive will not long lead them astray.

The question is sometimes asked in America, “will not some of the Sandwich Islanders soon be qualified to go forth and preach the Gospel to their fellow countrymen, and thus aid those who have borne the burden and heat of the day, in their arduous work? To such a question it may be answered, that there are a few now in the church who are useful in some degree, in holding religious meetings in destitute parts, in exhorting and praying with the people. They understand the leading doctrines of Christianity, and can express them with much more force and clearness than any foreigner, but it is too soon, many years too soon, to expect that any will be properly qualified to go forth as the authorized ambassadors of Christ. Whatever their piety may be, their knowledge is too contracted, and minds too uncultivated for that high and holy office. In fact, with their few advantages for so short a time, what could be expected of the best of them, but might be expected of



children in a civilized land, unless miracles were wrought?

Besides the church members of whom I have been speaking, there is a large class of natives who appear quite moral, and profess themselves to be pious, but have not given the best of evidence that they are so. They have left off open vice, and attend strictly to the external duties of religion—prayer in their families and in private—ask a blessing on their food, and are diligent in seeking instruction, and some give considerable evidence of sincerity; but experience dictates not to admit members to the privileges of the church without a long probation, such is the instability of the native character.

I have remarked that the influence of the Gospel has extended even to the lowest grades of the people: It has so; they all profess to be in favor of the *pono*, (the good way.) By merely announcing to the people that on a certain day he would converse with any who chose to call, on the subject of religion, the mission premises would be crowded with anxious inquirers, so that he could not converse with half of them personally. But this I am sorry to add, proves to be no evidence of real anxiety for the good of their souls, but in most cases, only a desire to be noticed or thought pious. Their *manao*s (thoughts) which they come a great distance to tell, are frequently of the most trifling kind, not worth hearing or answering, and sometimes a large company will come to the mission houses with the same unimportant question, and after having it properly answered by one teacher, they will call perhaps the same day on another with the same thought and appear to be much concerned about it. One man has often called on me, even at night, to tell his *manao*, but it was always the same thing over and over. I would not leave the impression that all who come from day to day to tell their *thoughts* are unconcerned or insincere; that would be doing them great injustice, but that the majority of them are so, I believe there is but one opinion among us. In this however, they are no worse really, though perhaps more childish, than men of other nations, who consider themselves wiser, but whose religion consists in mere professions of no consequence, while the weightier matters of the law are neglected. If there is any difference, the latter are certainly the more guilty.

It is surprising, too, to observe how universally this simple-hearted people have fallen in with the mere external duties of religion. We meet with multitudes in whose piety we have not the least confidence, who are in the habit of daily prayer, and they will pray in public without hesitation or embarrassment. Many such, too, make sensible and pertinent prayers; but neither is this any criterion of Christian character. I have lately sailed in a native vessel with a man of some importance, who conducted worship morning and evening and appeared very zealous; but this same man, at the time of the death of the Queen Regent, Kanhumanu, last June, led a party in setting up idol-worship, and practicing the most cruel and disgusting abominations of their old heathenism; when asked by one of the brethren why he did so, he replied, that when Kanhumanu, the most substantial pillar of the church in the nation, was dead, he thought the people would all return again to idolatry, and he did not wish to be last. Yet when this man was disappointed in his expectations, he returned to the *pono*, and was as zealous for it as ever. You see how much principle such men have. This brings me to remark, that notwithstanding the hold the Gospel has taken on the hearts of this people, in many places, there is a strong tendency to return to their former cruel and absurd religion. In several places within the last year, the people have cast aside the oracles of the living God, and commenced worshipping things without life. In fact, though externally some-

what reformed, many are as much heathen in heart as ever they were. But is this surprising when we consider the ignorance, and degradation, in which the mass of the people are yet sunk? The restraints of the Gospel are irksome, and rigid, and their prejudices in favor of heathenism, which allowed many indulgences to the flesh, remain unmoved, and doubtless, were the restraint of civil authority removed, and the chiefs to encourage idolatry, we should soon see it revived with all its bloody horrors, and degrading vices—may the God of mercies save this poor ignorant nation from such a turn, and fix his truth in the hearts of the people, that they may love and obey it.

Dear Brother, ought not such a state of things where our only help is in God, excite you and your people to pray for us and our cause? Should this nation relapse into heathenism, or turn as generally against Christianity as they are now in favor of it, as the inhabitants of the Society and Georgina Islands have done, how much more hopeless will their condition be than formerly? How many of them will plunge into endless ruin with the aggravated guilt of having had the offer of salvation, but of having rejected it?

#### AMERICAN TRACT SOCIETY.

RECENT CORRESPONDENCE FROM CHINA.

##### FROM LEANG AFA,

*A native Chinese convert, by whom nine Chinese Christian Tracts, entitled, "Good Words to admonish the Age," have been written and printed under the direction of Rev. Dr. Morrison, dated October, 1833.*

[This letter is written in the Chinese character, on several slips of paper of various colors, and enclosed in a paper case, addressed to the Society in large characters, and neatly embroidered. The following is a translation made by Rev. Mr. Bridgman.]

"Leang Afa respectfully presents this letter, with his salutations, to the faithful believers, who ardently love the Lord Jesus, and form the (American) Tract Society.

"I give thanks to the Lord and Saviour for his great grace in delivering me from sin and wickedness, and in granting me the Holy Spirit, to lead me to a knowledge of the way of eternal life. Wherefore I dare not forget his mercy, but desire, with undivided attention, to study the principles of the gospel, that I may be able to take their just requisitions, and publish them to my countrymen, and thereby make some return for the great grace of our Lord in becoming an atoning sacrifice for our sins.

"Dr. Morrison, after kindly instructing and faithfully directing me in the worship of an heavenly Father, also ordained me to preach the gospel; I desired, therefore, in obedience to the commands of our heavenly Father, to take the requirements of his word and publish them among my fellow countrymen. But for several years, on account of my poor abilities, being unable to rouse the attention of those to whom I spoke, there were none that obeyed and believed the gospel; yet afterwards the Lord graciously granted his Holy Spirit to change the hearts of a few, and there are now more than *ten souls* that obey his doctrines and do his will. On the return of each holy day of rest, these assemble at my house; and join me in the worship of our heavenly father, and listen to the preaching of the gospel. These all most joyfully reverence and obey our heavenly Father.—Hence I am encouraged to promulgate the doctrines of the Bible, and to inculcate and urge them on the attention of those around me.

"Last year I was aided by Mr. Bridgman, and other friends, to print several hundred copies of the Scripture Lessons; and by the warm-hearted believers of the English Tract Society I was enabled to print a thousand copies of the Tracts, entitled *Kewen she leang yen*,

"Good Words to Admonish the Age." Always when I preach or exhort, I take copies of both these kinds of books, and distribute them among those who will receive them with joy and gratitude. And this year I circulated them among the literati during the examination at Canton, (twenty four thousand in number,) and they received them with great joy and gladness. These books being all distributed, Mr. Bridgman has advanced \$360 for a new edition of more than 1000 copies of the Scripture Lessons. Mr. Gutzlaff has paid me \$110, for a new edition of the Tract entitled "Dialogues between two friends, (by Dr. Milne,)" and \$50 I have received from the English Tract Society for an edition of 200 copies of the "Good Words to admonish the Age." These books are all intrusted to my care, that whosoever I go to proclaim the gospel, I may distribute them. This work I shall perform with the utmost joy of heart; but I fear that, when these are distributed, *there will then be no more gospel books for circulation* and that even should I have the disposition, *the means will be wanting.*

If I only employ my mouth to promulgate the Gospel among my fellow countrymen, truly it will be difficult to rouse their attention, but if there be little books prepared to circulate among them, which they can carry home and read, then it will be easy to awaken their minds and change their sentiments. Therefore I write this letter and send it to your honorable country, presuming to request the warm-hearted and faithful members of the Tract Society to exercise love towards others as towards themselves, and joyfully aid me in printing many Tracts; and then the distribution of them will not be interrupted; and perhaps some of the Chinese, under the influences of the Holy Spirit, sent down to change their hearts, will then obey and reverence the supreme Lord, and this, in consequence of the great benevolence of the faithful believers of the Tract Society in your honorable country.

My little son *Atih* has happily received the attention of Mr. Bridgman; who, knowing my poverty, kindly furnishes him with food and clothing, and instructs him out of the sacred Scriptures. I desire that *Atih* may become able to translate the Scriptures and understand their meaning in the original, and assist me in making Tracts; then it will be more easy to promulgate the doctrines of the gospel, and urge them on the attention of the Chinese. Besides, during this year my house was broken down by the waters of an inundation, which was sent in judgment upon us; and as I was unable to rebuild, Mr. Bridgman and other friends aided me in raising another house.

Having now received the assistance of friends, I ought to exert all my mind, and strength to fulfil the desires of their hearts, and to promulgate, in every place, the doctrines of the Bible. I have now only to request that all warm-hearted and faithful believers will *unceasingly pray* to our heavenly Father, that he will condescend to look down upon me, and increase my strength and fortitude, and enable me joyfully to perfect the benevolent designs of all those faithful believers in your honorable country who love their neighbors as themselves.

For these special purposes I have written this letter, and send it with salutations; wishing happiness and peace to all the faithful and warm-hearted believers of the Tract Society.

LEANG Afa's letter,  
With salutations.

FROM REV. ELIJAH C. BRIDGMAN.

American missionary at Canton, China; giving some account of Leang Afa and his son, and communicating other intelligence, dated Jan. 1, 1834.

My dear brother Hallock.—I have much pleasure in forwarding to you the accompanying letter from Afa.—

I have time to add but a few lines. The \$360 for a new edition of the Scripture Lessons is the last of the first grant of \$500 from your Society. The new edition of the Lessons, some copies of which I have sent to you, is neatly printed in five volumes, and it will soon, by the blessing of God, be circulated. I shall then immediately advance to Afa your second grant of \$1,500, to be expended in the same way. The Lessons, in their present form, make excellent Tracts, being "faithful translations of portions of Scripture," and are admirably adapted to the present exigencies of the case.

You will all rejoice with us that Afa is enabled to go forward as he does in circulating the words of eternal life. If nothing occurs to interrupt his progress and present plans before the Chinese new year, which will be about thirty-five days hence, he will have circulated, within a period of four months, more than 10,000 Christian Tracts in the city of Canton and its vicinity. His whole soul seems engaged in this noble work. What will be the result of such a procedure, (which is without a parallel in China,) time will show. The thing is not done in a corner; and it cannot pass unnoticed.—The good man seems to have counted well the cost; once has he been beaten with what is worse than rods, a heavy bamboo; and he knows that he is liable again to suffer the same penalty. But he says, with the means in his hands, he shall incur guilt if he does not publish the Gospel by circulating the books.

I must add a word concerning his little son, in whom the heart of the father is most deeply interested. He is now thirteen years old; he is a boy of much promise, and with five other lads is successfully pursuing elementary studies with me, both in Chinese and English, though under many disadvantages. Besides, the boy has made some progress in learning Hebrew. It is the desire of his father that he should become thoroughly acquainted with the Holy Scriptures in their originals. At times his mind appears impressed with truth; and a little conviction of sin is manifested; but as yet he gives no evidence at all of a change of heart. He is surrounded by a thousand snares and temptations, but I am sure that the simple mention of his case will be sufficient to elicit in his behalf the earnest and fervent prayers of all those who are looking for the salvation of China. Most earnestly would I request your prayers also in behalf of the other lads. They have all been trained up to worship dumb idols and false gods. Their hearts, young as they are, are like adamant; and were not the power and mercy of God boundless, I should despair of their conversion.

In regard to future operations in circulating Tracts, I shall endeavor to write to you often, and to give you all the information in my power. It is impossible to tell precisely in what way this wide field is to be opened; but that it will be opened soon on every side, there is no longer room to doubt. But liberal as your grants may be, I must repeat, and I would do it with the utmost emphasis possible, the request for an interest in your prayers, and in those of all the people of God.—Without the divine blessing, without the gracious influence of the Holy Spirit, we are nothing, can do nothing, and not one soul will be converted. We need also more laborers in this field. But I can write no more. Farewell. Pray for us.

Yours in the best of bonds.  
E. C. BRIDGMAN.

FROM REV. DR. MORRISON,

Dated Macao, China, Oct. 22, 1833.

To the Committee of the American Tract Society.

Gentlemen.—In your letter to my friend and fellow servant Mr. Bridgman, a wish is expressed that I should write you a few lines. I do so most cheerfully, to express to you the joy which your liberality to the Chinese

mission has given me. The Bible Society of the United States and yourselves have generously come forward to the help of the Lord against the mighty.—Whilst your bounty arrived in China, Leang Afa was distributing to the literary graduates of Canton the last of his Scripture Tracts; and your aid through Mr. Bridgman came most opportunely.

I have long labored for China, and now that my strength declines, it affords me great joy, and causes much thanksgiving to God that others are entering into my labors to carry them forward, and by the grace of our Lord Jesus Christ, and the might of the Holy Spirit, bring them to perfection. We have in this good work a communion of saints, a union of churches, and a fellowship of nations, striving together for the faith of the Gospel. In the midst of this joy it has given me some pain that there are still existing churches and ministers who will have no spiritual fellowship with us.—But I trust that spirit which keeps asunder the Lord's people will soon cease.

My son, Mr. John Morrison, has a press, which has printed in Chinese several Scripture Tracts, and a Tract of prayers and hymns. The prayers are those of the morning service of the English church, with some added by Leang Afa, and some hymns by myself and others. There are translations of the 100th Psalm, the first Psalm, and Cowper's

"Sweeter sounds than music knows  
"Charm me in (the Saviour's) name." &c.

We are always, however, in China, liable to interruption from the heathen government; but at the London Society's press in Melacca, the work can be carried on to any extent without fear of interruption.

Mr. Gutzlaff's several voyages up the coast of China have proved that Christian Tracts are received with the utmost avidity by the Chinese. And though, some peradventure, may be lost or destroyed, that they are extensively circulated and read cannot reasonably be doubted.

I always cherish the hope, too, that Christian books and Tracts, will from the coast of China, find their way to Corea, to Japan, and the Loochoo Islands; as they do from Siam and the Straits to Cochin China.

That the Lord's blessing may rest upon your labors, and that every disciple who contributes to the evangelization of China may be abundantly blessed, is the sincere prayer of your fellow-servant in the kingdom and patience of our Lord Jesus Christ, Farewell,

ROBERT MORRIS.

## Miscellaneous.

### INSTRUCTIONS FOR PARENTS.

By CH. GOTTH. SALZMANN.

1. How to make yourself hated by your children.—Treat them with injustice, their hatred will naturally follow. Or this purpose may be effected by one parent's setting the children against the other. Mr. S. here instances the very common practice of mothers threatening children with being punished by their father, or condoling with them when their father has corrected them. Be insensible to the caresses of your children, or take no share in their pleasures, and they will soon feel an aversion to you. Deny your children innocent gratifications. Treat the little mistakes of your children with ridicule. 2. How to make children distrust you.—Tell them untruths, and break your word with them. 3. How to make your children despise you.—Acquaint them of your faults. Lay many injunctions on them, without seeing whether they be obeyed; threaten them often, without executing your threats; and they will soon laugh at

you. 4. How to make your children soon envy and hate each other.—Bestow all your affection on one, and none on the rest. Praise one child while you punish another. Take no notice of the injuries your children do one another, and never examine into the occasion of their quarrels. 5. How to stifle in your children the sentiments of humanity.—Speak evil of people frequently in their presence. 6. How to teach children cruelty.—Instruct them early to take pleasure in the pains and sufferings of animals. 7. How to make your children revengeful.—When they are angry, give them something to vent their anger upon. When your child is hurt by any one, represent the mischief as very great, and never attribute any blame to him. 8. How to teach children envy.—Represent the happiness of other people as a misfortune to them. 9. How to make children malicious.—When once you have brought them to regret the happiness of others, they will soon take pleasure in their misfortunes. 10. How to make children afraid of certain animals.—Endeavor to persuade them that they are venomous. 11. How to give children an aversion to people of different religious opinions from themselves.—Tell them that God hates all who do not believe what they do. Set them a good example of this in your own practice. 12. How to make children insensible to the beauties of nature.—Reprove them when they notice any productions of nature, and call off their attention by promising them other gratifications. 13. How to teach children to see spirits.—Tell them many stories of ghosts and apparitions. 14. How to make children afraid of thunder.—Always appear greatly alarmed as soon as you perceive a thunder cloud. 15. How to make children afraid of dying.—Represent death to them as the greatest of all evils. 16. How to teach children to hate religion.—Depict God to them as a being to be dreaded. Bring them to an acquaintance with religion, by means not pleasant to them. Inspire them with hatred and contempt to the teachers of religion. 17. How to render children capricious.—Do every thing they desire. 18. How to instruct children to tell lies.—Excite them very early to say what is not true. Laugh at, and reward their lies. Believe every thing they say. Punish them when they confess the truth. Let your questions give them occasion to tell lies. 19. How to accustom your children early to slander.—Encourage them to speak evil of others. 20. How to make children unhappy and discontented in their stations.—Teach them to view every thing on its worst side. Speak to them highly of things they cannot obtain. 21. How to render children obstinate.—Pay no heed to their modest requests; but consent to whatever they demand with persevering importunity. 22. How to make children useless members of society, and joyless in themselves.—Force them to some employment for which they have neither capacity nor inclination. 23. How to render children lascivious. Take care that they always sleep two together. Let them lie very warm, do not suffer them to rise too early. In the choice of a tutor, consider his accomplishments more than his virtue and morals. Caress your wife before them. 24. How to make children voluptuous.—Indulge their appetites in every thing. Let them have plenty of money, without inquiring what they do with it. Give them dainties, and in giving commend them



highly. 25. How to make children gluttons.—Take care that their bellies are always well stuffed. 26. How to render your children weary of being good.—Notice not their endeavors to be good, and they will soon be weary of them. 27. How to make children stupid.—Give them a good box on the ear, every time they forget any thing. Give yourself up to drunkenness, and you will necessarily have stupid children. Make your children prematurely wise, and they will soon become stupid. 28. How to make your children unhandy.—See that they have every thing done for them. 29. How to teach children negligence. Check early their love of order. 30. How to make children vain.—Instruct them soon in the value of dress. Introduce them into company as early as possible. 31. How to give children an inclination for idleness.—Represent to them frequently the grievousness of work, and the pleasures of being idle. 32. How to make children covetous. Instill into them, as soon as possible, high notions of the value of money. 33. How to render children deaf to good advice. Be incessantly preaching to them their duties. 34. A couple of infallible means of leading children into all kinds of vice.—Frequently practice before them those vices you wish them to adopt. Leave your children to themselves and the servants. 35. Universal means of depriving children of health and life.—Make them tender by keeping them extremely warm.—Deprive them of fresh air. Accustom them to delicate and dainty food. Give them plenty of medicines. Let them have infirm and unhealthy nurses. 36. An excellent method to make children cripples.—Let them wear stays.

#### CHURCH REFORM IN ENGLAND.

The following debate on Church reform in the House of Lords is taken from the Commercial Advertiser of June 16:

The Lord Chancellor [Brougham] presented a petition from 48,000 inhabitants of Glasgow, praying that the civil grievances of the Dissenters might be redressed, and that there might be complete separation of Church and State. His Lordship, after reminding the House that he had always been friendly to the Dissenters, and a zealous advocate of civil and religious liberty, without distinction of sect or party, said though he concurred with the petitioners in the first and most important part of their prayer, he could never assent to that part of it which requested their Lordships to take measures to discover what they called the "unjust and unscriptural connexion which subsists between the Church and the State." This appeared to him to be a new phrase which had crept into existence, and was applicable rather to a political than a religious view of the question. If he understood its meaning, he took it to mean a dissolution—not of the connexion between the Church and the State—but a dissolution of the Established Church—(hear, hear)—or, in other words, that there should be no longer any religious establishment at all—(hear)—excepting such as should arise from the principle of what was termed a voluntary Church—in short, that there should be no paid establishment for religious instruction, but that all sects, the ignorant as well as the better informed, should be left to provide each for himself the means of religious instruction, so that, as it were, each man should be a church to himself, or

any-body of men, entertaining similar opinions among themselves, should be a church to themselves.—(Hear.)

Now to this notion he (the Lord Chancellor) could never give his assent. He held that difference of religious opinion ought to be no bar to the enjoyment of a person's civil rights; but he must say he looked with, alarm and even with dismay, to a state of things which must invariably tend to consequences of a fatal nature, if such views as those from which he entirely dissented were to be put in practice, for they had a tendency to lead to the abolition of all hierarchies in England, in Scotland, and Ireland; and thus from 17,000,000 to 18,000,000 persons, nay, he might say, in round numbers 20,000,000 of his Majesty's subjects would be left totally unprovided for in religious instruction, or without any constraint as to the means of being so provided. He viewed such a state of things as this with alarm, because, though there were some wants, such as hunger and thirst, which might safely be left to the animal instinct of our nature to be provided for, it was not so with the wants of a more refined or intellectual description, and the more ignorant people were, the less they perceived the value of information, and the less would they take means for providing for that which was truly essential for their own interest, if they were conscious of it. For this reason he thought a Church Establishment necessary, and also because it has always been found as the best check to an unbridled license of fanaticism.—(Hear.)

He denied that the existence of an Established Church was either unjust, or unscriptural, and said it was a very narrow view indeed to take of the matter to suppose that because there was no Established Church in the dawn of Christianity, when its existence in the then state of the Roman empire would have been impossible, without a continued miracle, therefore no such Established Church ought to exist under other and more favorable circumstances. (Hear.) The Dissenters should always have his feeble, though hearty assistance in obtaining relief from their grievances; but he conjured them, that if they valued their own character for good sense, if they valued their consistency, and if they would have it to appear as a triumphant success over their enemies, then they would not lose one single instant to redeem themselves from the foundation of any thing like the charge which had been insisted upon by those who had opposed their claims; if they had wished to have their grievances removed, let them look at the actual grievances which pressed upon them, and to the means of their removal, and when they have found that measures were in contemplation, the tendency of which was directed altogether to remove those grievances, let them accept of the redress, and not trouble themselves about trifling and unimportant matters.—(Hear, hear.)

*A young man saved from suicide.*—Mr. Lucius C. Rouse was informed by Mr. T. P., of R., that a monthly tract was presented to a family, in which a young man was seriously impressed, and under strong temptations to take his own life. He wandered out with this design; but on taking off his hat, discovered the tract—read it, and relinquished his dreadful purpose. Soon after, he hopefully submitted himself to God, and has since adorned the Christian profession.—*Am. Tract Mag.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 5, 1834.

*For the Religious Intelligencer.*  
UNBELIEF.

The Bible commends itself to every man's conscience. Even the infidel will admit that it contains the soundest principles of morality, and is a firm foundation upon which to build for this life; yet he denies its connexion with inspiration, and therefore does not make it his study for eternity. The man who revolts at the charge of infidelity, who believes the Bible as the revealed word of God, and who expects to be judged from the things written therein, and even tells you, "he hopes to reach heaven at last," does not live as a christian, because he finds some things in the Bible which are beyond his comprehension. That such may be led to consider the ground they have assumed, and give it a candid examination, I wish to make a few suggestions.

I once heard a man who admitted the Bible to be written by inspiration, and believed all it said to be true, make this remark, "When I can understand how three persons make one god-head, then I will become a christian."

I have no doubt but there are many who excuse themselves for remaining in impenitence on similar grounds. It appears to me, that one moment is sufficient for any candid mind to see the unreasonableness of such an excuse. Suppose a poor ignorant man to be in a situation where he was just ready to die of suffocation, and a kind friend seeing his condition should offer to free him from approaching death, if he would place confidence in his ability to do it. And suppose the dying man, gasping for breath, as this friend extended his hand to relieve him, should say "No! When I know how my life is sustained by the action of a pure atmosphere, then I will accept your offer," would not that man be considered mad, or at least foolish? But you who refuse to comply with God's invitation, are doing the same act; God offers eternal life, you say when I understand this or that thing, which now I do not comprehend, then I will accept, and be saved. You make that which should influence you to become a christian; which should show you the weakness of man and the small compass of his mind, an excuse for continuing in sin. In the most common occurrences in nature you see causes infinitely beyond the comprehension of man, producing results which are simple in themselves and perfectly obvious to the senses. The grass that grows on every hill and in every valley is as obvious as anything can be to the senses, yet who has ever pretended to inquire how it grows? You believe that the mind and body are connected, but can you tell in what manner the connexion takes place? Thus you are every moment admitting as true, things comparatively simple, which are beyond your comprehension, and why not admit the existence of three persons in one godhead as a settled truth.

It is surely enough for one who deserves eternal death, that God has made reconciliation practicable by the simple means of repentance.

Go then, and instead of deceiving yourself with what you never can know in this world, give your heart to God; rejoice that Jesus is both God and Christ, your savior and will be your judge; for if Christ is not what the Bible asserts, your hope of salvation is 'like the spider's web.' Say not, that because God has not made you capable of comprehending what is far too great for the human mind to compass, therefore you will not believe and be saved. For canst thou by searching find out God? He is higher than heaven, what canst thou do? deeper than hell, what canst thou know? Believe in the Holy Trinity—become a child of God, and then your study through eternity will be the character and perfections of Father, Son and Holy Ghost.

ALPHA.

*For the Religious Intelligencer.*

## EIGHTH ANNUAL REPORT

*Of the Connecticut Branch of the American Education Society.*

The return of another anniversary of this Society admonishes the directors of the duty of reviewing the events of the past year, and of presenting to their patrons and friends a statement of what they have been enabled to accomplish; of the present condition of the society; and of its prospects for the future. It is with the Directors a matter of unfeigned thankfulness to God that he has sustained the society during the years of its infancy, and given it favor with the people of the state, until it is no longer problematical whether they will contribute sufficient to meet its increasing demands on public charity. It is no longer questionable whether the cause of Christ will be greatly aided by its operations. Its object and its plan are become familiar; and it is confidently believed that every enlightened Christian feels the obligation of duty to pray for the Education Society, and to give systematically and every year, according as God has prospered him, to its treasury.

From the abstract of the Treasurer's report below, it appears that the receipts were not as great as they were last year. This can be satisfactorily accounted for, without supposing that the Christian public are less interested in the object than they were last year. The contributions to most of the charitable institutions of our country have been diminished by the general derangement of business and the pressure of the times. Very little has been done during the year by agents; and no special efforts have been made to excite to liberality. The receipts from all sources since the last annual meeting, amount to \$4,932 10. This includes a balance in the Treasury at the commencement of the year of \$984 20 and also the sum of \$993, drawn from the treasury of the Parent Society. There has been paid directly to the treasury of that society from within the limits of this Branch, the sum of \$416 16, and the balance now in the treasury is \$216, thus making the deficiency to meet the annual expenses of this society, \$576 84.

The whole number of young men who have, within the year, received aid from the funds of this Branch, is 82; one of whom has recently sailed as a missionary to China. The number of those who applied at the last quarterly meeting of the Directors is 65. The number



of new applicants, who have been received and who have entered upon a regular course of study, is 16. The Directors are happy to be able to repent what they stated in their last report respecting the high standing, for scholarship and piety, of the young men under their patronage. No one has been stricken from the list of beneficiaries within the past year, for the want of these indispensable qualifications.

The object of the Education Society has been so often and so publicly stated, that it may seem unnecessary to repeat that it aims, in conjunction with other means and efforts, to supply the world with a pious and thoroughly educated ministry. Its object is so great; its aims so high, that the Directors would shrink from the undertaking, did not the word of prophecy indicate its accomplishment as certain, and the voice of providence lead them to believe that the time of its accomplishment is not distant. That the heathen will all, very soon, be given to the Lord Jesus Christ for an inheritance, cannot be doubted. On this point faith has already given place to assurance. The idols of the pagans are everywhere falling prostrate before the ark of God. The mountains are flowing down at his presence. Barriers which had been raised to heaven against the progress of Christianity, and which had stood unmoved for ages, have already fallen. Perishing millions are stretching forth their hands for the bread of life and watching for the rising light of the Sun of Righteousness. But these benighted millions cannot be evangelized unless the gospel is carried to them by the ambassadors of Christ. How can they hear without a preacher? And how can Christendom supply the heathen world with preachers, while there are none to be sent; and while thousands are still needed to supply the destitution at home? The ordinary efforts of Christians will never convert the world. But the church has sufficient strength and sufficient resources, with the blessing of God, to do it. This work the church must do, and without any miraculous intervention. Let her awake from her slumbers; consecrate her treasure to the Lord; educate her sons for the ministry, and send them forth with the gospel; and soon all the waste places of Zion will be built up, and the entire heathen world become as the garden of God. The Education Society is the auxiliary of the church in this grand enterprise; or rather is the hand with which she must take hold of the work. Let her cherish and strengthen then, this member of her body, as the only efficient instrument of accomplishing it.

Your Directors have never before been so deeply impressed with the importance of a well educated ministry to the speedy conversion of the world. Talents and learning cannot supply the want of piety and zeal in the minister of the gospel, but they do make his piety and zeal a thousand times more efficient. The time has gone by when Christian ministers are respected solely on account of their sacred office; they are now respected just in proportion as they afford evidence of possessing the appropriate qualifications for the office. They must be holy and devoted men; they must be well trained in the schools of human and divine wisdom, or they cannot command respect at the present day; and unless they are respected by those to whom they minister, they cannot be useful to them. They must feed the flocks

committed to their oversight with knowledge, as well as with the bread of life; and be able to draw from the fountains of literature, and to press every department of science into the service of Christ. Men of talents, and taste, and learning are to be interested in the subject of religion; the sophistry of the crafty infidel is to be exposed; the doubts of the sceptic are to be resolved; the arguments of the heretic are to be met and confuted; the hypocrite is to be divested of his false hope; the wavering are to be confirmed in the faith; the desponding encouraged, and the afflicted consoled. The ignorant pagan must be patiently and perseveringly taught; the heathen philosopher and idolatrous priest must be reasoned with, and convinced of the errors of their systems of philosophy and religion. Those who bear the high commission of ambassadors of Christ, must be thoroughly furnished for their work. They must be men of piety and talents and learning; well educated men—or they can never become efficient agents in the conversion of the world.

Your Directors are also impressed with the importance of prayer in connection with direct effort, as a means of evangelizing the world. In view of the greatness of the work then, to be accomplished, and the inadequacy of the means, our Lord directed his disciples to pray the Lord of the harvest that he would send forth laborers into his harvest. Nothing is more certain than that the conversion of the world can never be effected by human instrumentality alone. The influences of the spirit are needed to fit thousands more, every year, of our young men, to become ministers. These influences are needed to dispose Christians to labor, and to pray, and to give a thousand times more for the extension of the Gospel; and they are needed to prepare the hearts of the unconverted and the heathen, for the reception of God's truth. These blessed influences are bestowed upon the church and upon the world, in answer to the prayer of Christians. The co-operation of Him who has the hearts of all men at his sovereign disposal, whose are the silver and gold, may be secured by fervent, persevering prayer. Without this co-operation the strength of the church is utter weakness, and all efforts to save the souls of men perfectly inefficacious. When they look abroad upon the immense field of labor still unoccupied in heathen lands, and consider the wide spread desolations in this and other countries nominally Christian, in connection with the fact that the church is slow to hear the call of the perishing for help, and slow to obey the command of Christ, "preach the gospel to every creature," your Directors would utterly despond and abandon the enterprise as hopeless, did they not remember that the prayers of his people reach the ears of the Most High, and that his truth is pledged to answer prayer offered in faith for spiritual blessing.

May they not then, in conclusion, most importunately urge every member of this Society, and every member of the churches by which it is sustained, to pray earnestly the Lord of the harvest to send forth laborers into his harvest; to give themselves no rest, for Zion's sake to hold not their peace," until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Were the hearts of Christians affected as they should be by the desolations of the world;

their hands engaged in the work of sending the gospel to every creature, their voices employed in prayer to Him who is ready to give his Son the uttermost parts of the earth for his possession, not another generation of the heathen would die without the hope of salvation, nor another generation of Christians rise to heaven, until their eyes had been first blessed with the light of the millennial day.

#### NEW PUBLICATIONS.

"LECTURES TO CHILDREN, familiarly illustrating important truths; by John Todd, Pastor of the Edwards church in Northampton." J. H. Butler.

We are sorry that this little book is printed on so large type. It might have been compressed into half the size, in a type sufficiently large for Children, and Youth, and afforded cheaper, for it ought to be read by ministers as well as children.

There are but few ministers who can preach to children. Their thoughts and language are not simplified enough. It requires talents of a peculiar kind, not a destitution of talents, or of learning, but more of both, and more taste and judgment than is required to preach to *grown* children. We know from personal acquaintance that Mr. Todd is highly gifted as a preacher, and he has proved clearly in these Lectures that he can "become all things, to all men." We are sure that we have never seen temporal things spiritualized and important truths illustrated so happily.

"I have usually delivered one of my 'little Sermons,' says the author, in his preface, once in three months, supposing this to be no more, certainly, than the share of the lamb. The following Lectures are a selection from such as I have delivered to the children under my care. My language and illustrations may seem familiar and commonplace; but I have tried to talk in such a manner, that on pausing several times, and asking my little, bright audience what point had just been stated and illustrated, the child who could only lisp, should usually be able to throw his voice in with the rest in answering."

We here subjoin a part of one of the twelve sermons without any choice in the selection.

#### JESUS CHRIST TASTING DEATH.

*Jesus—who, by the grace of God, should taste death for every man.—HEBREWS ii. 9.*

If I should speak about *figurative* language, I wonder if these children would know what I mean? Some no doubt, would. But lest all could not understand it, I will tell you what I mean. If I should walk out with one of these children on some fair and beautiful morning, and see the bright sun, and the trees full of blossoms, and the ground covered with green grass, and hear the birds sing, I might stop and say to my little friend, "How pleasant! The very fields *smile*!" By this I should not mean that the fields have eyes, mouth and a face, and can smile, just as we do. But this is *figurative* language. So when the Bible says "the sea saw God and was afraid," it means the waters rolled back, and went away, just as a man would run away when he was afraid. This is *figurative* language. The sea rolled back, just as it were afraid. The fields look pleasant, just as a man does when he smiles.

Now see if you cannot understand this beautiful text. In the times when the Bible was written, they used to put men to death, who had broken the laws, in different ways. Some were stoned to death. Some were drowned. But one very common way was to make them take

a cup and drink what was in it. This cup used to have poison in it. The condemned man drank it, and in a few moments was dead. In this way Socrates, one of the best heathen that ever lived, and put to death unjustly, died. "The fatal cup was brought. Socrates asked what was necessary for him to do. 'Nothing more,' replied the servant, 'than as soon as you have drank it, to walk about till your legs grow weary, and afterwards lie down upon your bed.'" He took the cup without any emotion or change in his color or countenance—and then drank off the whole draught with an amazing tranquility."

Now this text represents all men as guilty of crime, and justly condemned to die. It is just as if all were shut up in prison, and doomed to drink, each a cup full of poison. Just suppose the prison doors to be opened, and the poor men all brought out and placed in a long row, and each man holding a cup of poison in his hand which he must drink. Then, at that moment, Jesus Christ comes along, and pities the poor guilty prisoners, and goes slowly along, takes each cup out of the hand, and drinks it himself! This is drinking, or "tasting death for every man!" This is just as if Christ had done so for sinners. This is *figurative* language, but you now understand it; and whenever you read over this delightful text, you will know it means, that Christ died for sinners and thus saved them from hell, just as he would save the poor prisoners, if he should drink the cup of poison for each one!

You know how mercies may come to people sometimes, not on their own account, but on the account of others. To make this plain. The children of Israel all sinned against God in the wilderness, and God was about to kill them all. But Moses went and prayed for them; and God heard his prayers, and spared the wicked Hebrews, for the sake of Moses. When Joseph was sold a slave in Egypt, God blessed his master, and blessed all Egypt for the sake of Joseph. And men who are guilty and who deserve to die, can sometimes be forgiven for the sake of others who are not guilty. This I will try to make plain to you.

Suppose in one of your walks you go into the Court House, while the Court are doing their business. You go in and find the great room full of people. A young man has just been tried for committing an awful crime. The lawyers have done pleading for him, and he is proved to be guilty. He must die; and he has now been brought into the court to hear the sentence of death.—The judge rises up with a paper in his hand, on which the sentence is written. He looks towards the young man, and says,

"Young man, the court have found you guilty. Is there any reason why the sentence of death should not now be pronounced upon you?"

The young man rises up. His hands are clasped together in agony. The sheriff stands close by him so that he shall not escape. He stands a moment, and the tears fall fast from his cheeks. He falters,—and then speaks:

"Sir, I have to thank you for the kind manner in which I have been tried. I deserve to die, and for myself I cannot, and I do not, ask for life. But, Sir, far away from this, in a remote corner of the country, there is a high mountain rising up towards heaven. At the foot of that mountain is a beautiful meadow, with a sweet little brook winding through it. On the banks of that brook, and just at the foot of the mountain, stands a little cottage, under the lofty elms that hang over it. And there, I spent my boyhood. The stream was never dry, and the meadows were always green. There I lived, gay as the lark which flew over my head; and in that little cottage, there lives an old, worn-out soldier, who fought and bled for his country. You can remember how you and he fought side by side, and how he once saved the life of his General, at the risk of his own. He is an old man,—his hair is gray;—he leans upon a

staff when he walks. And beside him sits a feeble woman. They are my father and my mother. At their feet sit my two little sisters, who every night go to the little window and stand and watch as long as they can see, in hopes to see me return! For when I left my home, and my father laid his hand on my head and prayed for me, and my mother wept her blessing over me, and my sisters hung upon my arm, I promised to return again, and be the comfort, the stay, and the staff of that family. And now, Sir, when I am gone,—when I am cut off with all the sins of my youth fresh upon me, the tidings will go to that distant cottage, and the news will kill that old man, my father, and that aged woman, my mother! Yes, they will sink down in sorrow to the grave; and my orphan sisters will be turned out upon a world whose charities will be cold towards the sisters of one who died on the gallows. Oh! Sir, how can I die, and bury that family in ruin! O save me, for the sake of that old soldier who, shed his blood freely for his country, and that mother, whose prayers will cover your head as long as she lives, and those sisters, who will never lie down without praying for you! For my sake, I dare not ask life; but for *their* sakes, I ask and entreat it!

The humane judge is moved; he is a father, and he weeps. He says, "Young man, I cannot pardon. I must pass the sentence of the law upon you. But I will commend you to the Governor, who has power to pardon you. I will tell him your story, and I hope, for the sake of that old soldier, your father, he will pardon you; but till his mind is known, you are condemned."

Now follow the good judge. He goes to the governor. He states the case, the crime, the guilt of the youth. He also states the situation of the father whose only son is condemned to the gallows. The governor listens. His heart, too, is moved, and he pardons the young man, and sends him home, not because *he* deserved pardon, but for the sake of his father's family. This now, is a plain case, where a man may receive pardon, for the sake of another. Just so, for the sake of Jesus Christ, men may be pardoned by God, and prepared for heaven. In this way have more good people gone to heaven than we could count—a multitude from every nation under heaven.

#### GENERAL ASSOCIATION OF CONNECTICUT.

We published in our last, a part of the proceedings of the General Association. We now make some further selections from the Evangelist communicated to the Editor, who attended meeting.

This body, representing the Association of Congregational ministers in Connecticut, held its 126th Annual Meeting in the Congregational meeting house in Vernon, Tolland Co., on Tuesday, June 17th, 1834.

THURSDAY, June 19th.

A little discussion arose respecting the Report and the state of religion, reported by a committee, of which Mr. Bacon was chairman. The report, as presented, contained a reference to Yale College and its theological department, but none to the new seminary under Dr. Tyler, of which the corner stone was recently laid at East Windsor. This omission was complained of by some who were concerned in the new institution. Mr. Bacon and other members of the committee replied, that neither the district Association in which the new seminary is located, nor any other, had mentioned its existence in their report; that the proposal for establishing a new seminary, or the true reasons for it, had never been laid before the General Association, or in any way before the ministers of the state as a body, as was done when the theological department of Yale College was re-organized; that the Committee knew of no reason to sup-

pose that it would be desirable or even acceptable, to the friends of the new institution to have it noticed by the General Association; and finally that if the proper information could be furnished, the committee would very cheerfully extend its notice accordingly. This was done and the addition made to the narrative, as it appears in another column.

A sentence was contained in the paragraph respecting revivals, which was objected against by some of the members; but after the report of a district association, which occasioned it, had been read, and found to justify the committee; and satisfactory explanation being given that the association did not intend to denounce sister churches as corrupt, or revivals as spurious, the sentence was stricken out. Some feeling was naturally elicited in the discussion, but in the manner in which it was restrained by mutual respect, and a desire for peace and union, and the strong contrast between this and the agitations at Philadelphia, were gratifying to a Christian, especially to a son of New England, whose ordination vows and pastoral labors and attachments identify him with the ministers of Connecticut.

The committee to which was referred the subject of a correspondence with the Congregational Union of England and Wales, reported resolutions that copies of the printed minutes be communicated to the English delegation, now in America, for the Union; that Messrs. Joel Hawes, Samuel Spring and Noah Porter, be a committee for the purpose of commissioning any persons whom they may think proper to visit England as delegates; and that Dr. Porter be designated to confer with those who may be appointed by the five other Congregational bodies in New England, on the subject of correspondence in future years.

The following resolutions were introduced by Rev. Leonard Bacon:

#### RESOLUTIONS ON SLAVERY.

1. *Resolved*, That to buy and sell human beings, and to hold them and treat them as merchandize, or to treat servants, free or bound, in any manner inconsistent with the fact that they are intelligent and voluntary beings made in the image of God, is a violation of the promise of the word of God, and should be treated by all the church of our Lord Jesus Christ as an immorality inconsistent with a profession of the Christian religion.

2. *Resolved*, That this Association regards the laws and usages in respect to slavery, which exist in many of the states of this Union, as inconsistent with the character and responsibilities of a free and Christian people; and holds it to be the duty of every Christian, and especially of every minister of the gospel, to use all prudent and lawful efforts for the peaceful abolition of slavery.

3. *Resolved*, That this Association regards with great sympathy and hope, the efforts which have recently been commenced by Christians of various denominations in the slave holding states for the thorough instruction of the colored population in the Christian religion; and looks to the gentle and peaceful yet mighty influences of the gospel of Christ, as the great and indispensable means, not only of making the masters willing to emancipate and enfranchise their slaves, but also of preparing the slaves for the use and enjoyment of freedom.

4. *Resolved*, That in view of the recent exposition of their principles and plans by the managers of the American Colonization Society, in their address to the public, and in view of the efficiency, fidelity and wisdom of the present Governor of Liberia, as manifested in the narrative of his proceedings, contained in his late communication to the Board of Managers, this association entertains an increased confidence in that institution, and does hereby recommend to the ministers and churches of Connecticut to continue their co-operation



in that benevolent undertaking, especially by contributing to the funds of the society at some convenient opportunity on or about the 4th of July.

A few remarks were elicited by these resolutions.

Rev. Mr. DOON, of East Haven, wished the whole subject to be withdrawn. In these days of controversy, he thought the General Association had better let it entirely alone.

Rev. Dr. NEILL, hoped the brethren would be willing to spend a little time, notwithstanding their anxiety to close the session, in considering so momentous a subject, and he hoped it the more, because he had just been listening to a very solemn and judicious discourse on the subject of slavery. It is, sir, a subject of great interest to this whole country, how to get rid of this dreadful curse, which was entailed upon us, I know, but for the continuance of which, I feel that we are responsible. As to the last resolution, I am in favor of it. You know that there is a difference of opinion on the question whether the effect of Colonization will be soon enough to meet the case. It is a question which weighs, and which ought to weigh heavily on the public mind. I think the favor shown to the Colonization Society can do no harm, and the sentiment corresponds with my own.

I cannot express the pleasure I shall feel in co-operating with this body in adopting these resolutions. A great change is to be wrought in public sentiment. And how is public sentiment to be wrought upon but by expressions of opinion? And what body so proper testimony as this General Association. The resolutions are peaceful and Christian, and you have a right to recommend to the churches so peaceful a remedy, if it is one, for slavery. I believe the time has come when it will not do for Christians to say in regard to the sins and miseries of any portion of our race, "We must let these things alone." It will not do to let things alone: we have a duty to perform, and we must go forwards.

Rev. A. BROWN, wished for information respecting the religious efforts alluded to, to know how much was included in them.

Mr. BACON said there was a convention at Petersburg, last winter, who spent a day in discussing the subject at great length. He understood it was conceded as the basis on all sides, that the slaves are to be made free, and for that reason, as well as because they are men, they ought to be taught the Christian religion. But the laws forbid schools to teach slaves to read; and an organized effort to teach slaves to read would defeat the whole. They propose to procure able and educated white preachers to labor as Missionaries among the slaves. It meets with great favor. While the convention was sitting, the matter got out, and it was reported that the Presbyterians were organizing an effort to teach the slaves, and an excitement began to be produced. But they replied, "We are going to do all the laws admit and nothing more." When the apostles went every where preaching the word, how many of their hearers or converts could read, and how many had the Bible. It is worse than idle to say that there is no way to teach Christianity and save souls without teaching men to read. Christianity lived and spread forty years before the New Testament was written. Mr. B. further alluded to the noble determination of Mr. Van Rensselaer, son of Gen. V. R., who has devoted himself to the service of the slaves, and has a circuit of 20 plantations. A gentleman in Georgia preaches to more than 6,000 slaves. They have a Theological seminary in South Carolina to educate men to teach the negroes. And they expect, by the power of the gospel on masters and slaves to deliver our country from this calamity. And in Virginia they are talking of a general society to take charge of the whole subject of the religious instruction of slaves.

Rev. Mr. PHILLIPS said that, coming from a slave-

holding state [Kentucky] he was glad to find that brethren here sympathize both with slaves, and also with those Christians who are trying to do good to slaves. Many, perhaps a great majority of the Christians there, feel deeply on the subject of slavery. They feel that it is an evil, an odious system. But because they cannot do every thing at once, they do not like to lie still and do nothing. Many of them wish to do as far as Providence clears the way to act. In Kentucky there has been no general system adopted in relation to teaching slaves. But many Christians feel deeply on the subject, and many slaves are instructed, and there is no obstruction. One individual threatened to put it down, but neither the laws nor public opinion sustained him. They are not instructed on week days. In many churches there are schools where they are taught. Numbers of them can read, and in numerous instances the Bible is given. In the synod of Kentucky a discussion took place last fall, in regard to this whole matter. The subject of slavery has been slumbering for three or four years, but was then taken up in the form of a series of resolutions. Connected with them was a system of religious instruction, which of course shared the fate of the resolutions. The main proposition was that slavery as it exists within the bounds of the synod of Kentucky, is a great moral evil, and contrary to the word of God. A motion was made to strike out the last clause, and debated a whole day or more, and the greatest efforts made to carry it, but it was lost. The whole resolution was then earnestly discussed another day, and some excitement arose in the place, which affected a few members that had voted in the majority, and moved them from their course, a motion was made for indefinite postponement of the whole, and prevailed by a majority of three or four. But the feeling in favor of emancipation is increasing rapidly. It has been increased by the operations of the Colonization Society in Kentucky. This has led to the discussion of slavery in all its bearings, and he was confident had also excited the sympathies of the community more in behalf of the slaves.

REV. CHARLES HYDE thought there ought to be such an expression of sympathy with the Christians of the south, in their efforts for the instruction of the colored people. But he wished to add, that we hope the time is not far distant, when they will enjoy all the means of grace which we enjoy.

Mr. BACON thought that all this and more was already embraced in the resolution. The question was then taken and the resolution adopted.

### LIBERIA.

Will those editors who have published such slanderous representations of the moral and religious state of Liberia, republish the letter of Mr. Williams, a colored preacher, and late vice governor of the colony.—*Chr. Adv. and Journal.*

MONROVIA, Africa, March 7, 1834.

Dear Brother—I avail myself of this opportunity of writing these few lines, to inform you that this leaves me and family enjoying the best of health, and hoping this may find you and yours enjoying the same. We had a very long passage, but a very pleasant one. We had worship every morning and night, and preaching twice every Sabbath. On my arrival, I found the church in a cold and lukewarm state for the want of a head. Since my arrival, I have baptized 15 or 20 adults and children. Since our conference has taken place, and our preachers received their appointments, the work of the Lord has commenced with us again. Brothers Wilson and More are stationed at this place, Johnson and Ware at Cald-

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well and New Georgia, Boon and Harvey at Millsburg, Brown and Welch at King Peter's and Mammothstown, which includes Bushrod Island, myself at Pessatown, the recaptured department.

The Lord has commenced a glorious work among us. Our camp meeting commenced on the 27th of February. There were a great many people from the different settlements. There were 45 tents; and the people appeared to be much engaged. There was not much stir among the people at the commencement. I did not get there myself until Friday night. I tried to preach on Saturday, at 11 o'clock A. M.—The Spirit of the Lord appeared to be among the people. At 3 o'clock P. M. brother Eaton, one of the Presbyterian brothers, preached, and we asked if there was any one present who wished to flee from the wrath to come, to come forward. On Sunday, brother Wilson, one of the missionaries who came out in the Baltimore expedition, preached at 11 o'clock A. M.; at 3 P. M. I tried to preach again. While thus engaged, the Spirit of the Lord came down among the people, as the rushing of a mighty wind.—A general shout broke out among God's people.—Sinners were struck to the ground, and were heard weeping in all directions. The slain were between 40 and 50, crying aloud for God to have mercy upon them. Their cries were so great, we were unable to have preaching at candle light. The presence of the Lord continued with us during the meeting, which came to a close on Tuesday morning. The correct number that professed to be converted and reclaimed, I am not prepared to say at present, but there are several. I hope the Lord will continue to carry it on until Africa is evangelized. Mr. E.—appears to speak with confidence of the pardoning love of God being shed abroad in his soul. Much more might be said, but I have not the time. I omitted the Grand Bassa settlement. Brother Herring is there.

Yours,

A. D. WILLIAMS.

#### NEW-JERSEY HOWARD SOCIETY.

Through the politeness of a friend we have received the Second Annual Report of the New-Jersey Howard Society.—The truly benevolent object of the Society is exciting much interest, and receiving the patronage of the friends of religion and humanity in New-Jersey. The last annual meeting was held at Trenton.

Pursuant to public notice, the society convened in the evening at the State House.

The members of the Legislature came together, and the General Assembly room was crowded at an early hour with ladies and gentlemen of the first respectability.

The annual report was read by the Corresponding Secretary and Agent, Mr. JOHN STUART.

On motion of RICHARD P. THOMPSON, Esq. of Salem, seconded by Hon. MAHLON DICKERSON, of Morris, it was

*Resolved*, That the Report be adopted, and given to the prudential committee, to be published, and disseminated throughout the State.

In offering this resolution, Mr. THOMPSON enlarged upon the propriety and pleasure of alleviating the sufferings of all persons in distress, and of rescuing the morally degraded from every evil way, and raising them to the glorious enjoyment of Christian elevation. He spoke of the call there was for great effort

in this department of benevolent enterprise, and of the probable usefulness of this Society. The very name of the Association was dear, and threw about it peculiar attractions. Showing how lovely it was to see the prisoner with his Bible, Mr. T. closed with the quotation of the following beautiful lines;

"I saw them bending o'er that holy page  
Whose breath is immortality. There seemed  
No sadness on their features; to their limbs  
No fetters clung. And they whose early years  
Had told dark tales of wretchedness and shame  
Lifted a calm clear eye.

Amazed I ask'd,

Is this a prison? And are these the men  
Whom justice from the world's sweet fellowship  
Hath sternly severed?

But a voice replied,

God's spirit hath been here."

On motion of His Excellency Gov. VROOM, seconded by Mr. J. STUART, it was

*Resolved*, That "visiting the prisoner," and "preaching the gospel to the poor," are among duties of the highest moment.

In offering this resolution, the Governor said, that "no human being, however morally or physically depressed, should be left without attention and the attention bestowed should tend to elevate the degraded soul to the pure enjoyment of God and heaven. Great good had been done in behalf of the prisoner, the poor, and wretched, by *individuals*. Howard, though otherwise a common man, sixty years ago, had gone into the prisons and lazarettes of Europe; and since that time, not only Europe, but the world had been moved by his influence.

"Mr. Louis Dwight had gone forward, and done more than any other man in America for the reform of penitentiary discipline. Mr. D. had visited New Jersey, and addressed the Legislature in the room where the Assembly were then convened. He had touched a chord which had not and would not soon cease to vibrate."

His excellency took this occasion to say, that "although it might not be his duty to make it his main business personally to 'visit the prisoner,' or 'carry good tidings to the poor,' yet while he was engaged in other duties, he could perform this by *proxy*. He and others could give countenance and aid to those who would go."

He said that the reformation of prisoners had by no means elicited that attention which it demanded from legislatures. The wisdom of New Jersey, for instance had, year after year, assembled in the Legislature, and among other things, had inquired about the prison. But their inquiries had been, not how many men had been reformed, but how much money had been expended. For one, he would choose that, while the Legislature should ever be anxious for the reformation of the convicts, the religious instruction should be communicated chiefly by voluntary associations, composed of different religious denominations. A society of this kind had arisen in this State. He trusted it was destined to accomplish great and good things; and from his inmost soul, he must bid the persons engaged, *God speed*."

It is not health, nobility or riches, that can justify a wicked man; nor is it the want of all these that can discredit a good one.

## NEARNESS TO GOD AND FELLOWSHIP WITH CHRIST.

By President Edwards.

There is scarce any thing that can be conceived of or expressed, about the degree of the happiness of the saints in heaven, the degree of intimacy of union and communion with Christ and fulness of enjoyment of God, for which the consideration of the nature and circumstances of our redemption by Christ do not allow us and encourage us to hope. This redemption leaves nothing to hinder our highest exultation, and the utmost intimacy and fulness of enjoyment of God. Our being such guilty creatures would be no hindrance, because the blood of Christ has perfectly removed that, and by his obedience he hath procured the contrary for us in the highest perfection and glory. The meanness of our nature need be no hindrance, for Christ is in our nature. There is an infinite distance between the human nature and the divine; the divine nature has that infinite majesty and greatness, whereby it is impossible that we should immediately approach to that, and converse with that, with that intimacy with which we might do to one who is in our nature. Job wished for a near approach to God, but his complaint was that his mean nature did not allow of so near an approach to God as he desired: God's majesty was too great for him. Job. ix. 32, &c. But now we have not this to keep us from the utmost nearness of access and intimacy of communion with Christ; for to remove this obstacle out of the way, Christ has come down and taken upon him our nature; he is, as Elihu tells Job he was, according to his wish. He is a man as we are; he also was formed out of clay. This the church anciently wished for, before it came to pass, to the end that she might have greater opportunity of near access and intimacy of communion. Cant. viii. 1: 'O that thou wert my brother, that sucked the breast of my mother; when I should find thee without I would kiss thee, yea I should not be despised.' Christ descending so low in uniting himself to our nature, tends to invite and encourage us to ascend to the most intimate converse with him, and encourage us that we shall be accepted and not despised therein; for we have this to consider of that let us be never so bold in this kind of ascending for Christ to allow us and accept us in it, will not be a greater humbling himself than to take upon him our nature. Christ was made flesh and dwelt among us in a nature infinitely below his original nature, for this end, that we might have as it were the full possession and enjoyment of him. Again, it shows how much God designed to communicate himself to men, that he so communicated to the first and chief of elect men, the elder brother, and the head and representative of the rest, even so that this man should be the same person with one of the persons of the Trinity. It seems by this to have been God's design to admit man as it were, to the inmost fellowship with the Deity. There was, as it were, an eternal society in the Godhead in the Trinity of persons; and it seems to be God's design to admit the church into the divine family; so that which Satan made use of as a temptation to our first parents, 'Ye shall be as Gods,' shall be fulfilled contrary to his design. The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father, John xvii. 21-24. 'That they may be all one, as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the

foundation of the world.' Ver. 26. 'that the love wherewith thou hast loved me may be in them, and I in them.' The Son's intimate enjoyment of the Father is expressed by this, that he is *in the bosom of the Father*; so we read that one of Christ's disciples *leaned on his bosom*, John xiii. 23. These things imply not only that the saints shall have such an intimate enjoyment of the Son, but that they through the Son, shall have a most intimate enjoyment of the Father; which may be argued from this, that the way which God hath contrived to bring them to their happiness is to unite them to the Son as members, which doubtless is that they may partake with the head, to whom they are so united, in his good. And so 'our fellowship is with the Father, and with his Son Jesus Christ.'

## SEPARATION OF CHURCH AND STATE.

From a Correspondent of the N. Y. Observer.

LONDON, May 13th, 1834.

The public meeting of last evening, at the London Tavern, called to consider the propriety of petitioning the government for the dissolution of the union of Church and State, though somewhat boisterous, as might have been expected, was, notwithstanding, respectable—and I am disposed to predict, will be so far influential, as to originate a train of public meetings of the kind, and spread them over the British empire, till the kingdom is agitated from Johnny Groat's house to Lands-end, that is, from Dan to Beersheba; and till the people shall send up such an expression of their will to those who rule over them, and legislate for them, as cannot prudently be despised. The meeting of last evening was the first of the kind that was ever held in Great Britain. I was present only for a half an hour, on account of other engagements; but even that brief space afforded ample opportunity to observe the elements of principle, as well as of feeling, that are working a gradual, certain, and I hope, safe revolution in this great empire. My friend, with whom I lodge, and whom I respect as a man of discernment, as well as that I can but love him as a Christian of no ordinary attainments in knowledge and evangelical faith, said this morning, at breakfast: "I never saw till last night distinctly, and with indubitable certainty, this enormous and oppressive Establishment falling to the ground. When I saw and heard 'Reform' every where, I knew that the 'Reform Bill' must pass. Now the voice will be, 'Dissolution of Church and State'; and the doings of last evening are only the beginning of the rolling tide. Onward it must and will go, and there is no earthly power, that can arrest its progress and ultimate triumph. *It is done*," he said; "and I only pray, that it may be done so safely, as to prevent evil consequences." I add the expression of my deep conviction; *It is done*. And when that is done, "the kingdoms of this world shall speedily become the kingdom of our Lord and of his Christ, and he shall reign forever." There is, comparatively, nothing else in the way. Be assured, there is Christian virtue enough in this country to furnish the means for the conversion of the world, only give it full and unrestricted scope, by removing out of the way that "which letteth hitherto." And if anything else be wanting, America shall join hands with Christians of the British empire, and again, I say, the conversion of the world to Christ shall not be long delayed.

Lord Brougham declared against Dissenters,

Yesterday I copied for you Lord Brougham's praise of Dissenters. It is singular, that while I was engaged in that, he was delivering a speech in the House of Lords against Dissent, and on the very day too when the first great public meeting was held in London for the dissolution of Church and State. You may understand, that the government can do no otherwise at present. As they know this public meeting was to be held, they chose



the very moment to declare their determination against such a project. They think the strength of public opinion is with them, and they will not change their policy, till compelled. Lord Brougham, from whom better things were expected, has declared himself *strongly*.—Time will show how this matter will turn out. There is nothing left Dissenters now but agitation; and agitate they will, till the work is done. It may take one year—or it may not be accomplished till the election of a new House of Commons.

May 14th.—The *Times* of this morning, after noticing at length the meeting at the London Tavern on Monday evening, to propose and urge publicly the dissolution of Church and State, concludes by this solemn advice to his majesty's ministers: "Satisfy at once, and without compromise, subterfuge, or flinching, all those claims of the Dissenters, which go merely to their relief from actual, sensible wrongs, or the Church of England, which you profess to serve, will rue the day when you came to her *succor*."

This is timely and good advice; but it comes too late to save the Church.

### EDUCATION AND THE PRESS.

We are thirteen millions, and we have no less than one million of children *wholly uninstructed*, and not less than one million more, whose means of instruction are shamefully scanty. *Education*, in its comprehensive sense—as a preparation for life—for the life of an American Citizen as he should be—we need not say how rarely it is to be found! Millions of parents, and teachers, and school inspectors, scattered over our vast republic, are ignorant or unmindful of those duties to the children, on whose faithful performance the future piety, and prosperity, and the very *existence* of our country depend. How can such a mass of ignorance be enlightened—such a mass of prejudice as it brings in its train, be overcome? How can the apathy and avarice which stop every ear be removed? Can a single periodical accomplish this? Can we with a thousand, or even two thousand subscribers, effect it? We have never dreamed so widely. We have but struggled, till our strength and means were exhausted, to preserve the *last beacon light* on this subject. It is for this only that we have proposed to others to aid in its preservation. We and our work are powerless in effecting this great object in view, unless we can enlist the aid of others—unless each of our readers will endeavor to circulate and to apply the principles which we endeavor to furnish for this purpose, and scatter abroad the light which one work can only scatter in feeble separated rays to a few points of our country—merely to make the obscurity visible which reigns over this subject. We would gladly ascribe this result to the defects of our own work; but the brief existence of several kindred publications shows that there is some other and more extensive cause than our defects. Indeed, the mortifying fact that enterprising publishers could not venture to publish more than *two hundred and fifty copies* of a volume so replete with instruction for teachers, both theoretical and practical, as the lectures of the American Institute for 1833, is a sad evidence of the prevailing apathy on the subject.

To remove this apathy—to circulate valuable information on this subject, and excite the interest of our newspaper reading community, none can do more than the conductors of the newspaper press. We cordially rejoice to see the increased interest taken in

this subject by our newspapers, within a few years. A subject which, by common consent, seemed to be excluded from their columns, is now frequently discussed in an able and interesting manner; and if we should render this work a compilation, the essays, addresses and reports which we constantly receive on this subject, would furnish a sufficient stock of materials, of real value, to fill every number of the *Annals*. We appeal to our fellow laborers of the press, to continue and extend their efforts as they value our morals or our institutions. And we shall devote a large portion of our numbers to extracts which will show the increase of interest thus exhibited; and cheerfully offer our pages for their use.—*Am. Annals of Education*.

### WHAT IS PRAYER.

Prayer is not a rapture, a rhapsody, a flight into the third heaven. It is not the proud ascent of the imagination into some high region of splendors and sublime abstractions. It is not necessarily the ecstasy of the soul overwhelmed with a rushing tide of irresistible emotions. It is a simple, every-day business. It is simply communing with God,—commun- ing with him, not in heaven among the seraphim, not in some mid region of the air, remote from the range of human businesses, and trials, and burdens; but here on earth, just where we need his grace and help. In order to this communion, God does not call us up to himself; he comes down to us,—down to the level of our infirmity.

Thus he makes prayer a simple thing, as simple as the expression of a child's desires, whispered into the ears of a kind father. If you would see what prayer is, or rather what it ought to be, study the Lord's prayer, that model of Christian devotion.—How little do you see there of sublime imagination; how little of enraptured sensibility; how little of intellectual abstraction and effort, how much of a common-sense plainness, and a child like simplicity, in matter and in manner! After this manner, therefore pray ye.—*Chris. Spec.*

### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In this city, on the 24th ult. Mrs. Abigail Smith, aged 78.

In this city, on the 25th ult. Miss Rachel Babcock, aged 38.

In Lyme, on Sunday the 22d inst. of a lingering illness, in the faith of the gospel, Nancy Mather, wife of John Hart, aged 44.

In North Haven on the 16th ult. Capt. Isaac Stiles, aged 67.

In North Haven, on the 18th ult. Mrs. B. widow of the late Mr. Amos Blakeslee, aged about 76.

At Saybrook on the 1st ult., Edwin Payson, infant son of Amos Sheffield.

In Tallahassee, Florida, on the 30th ult. Mrs. Charlotte J. Vass, wife of Edmund B. Vass Esq. and daughter of Col. C. Maerac, formerly of this city. Her death was occasioned by the falling of a large tree upon the roof of the house in which she resided, during a violent tornado which swept over that country. She was in the act of escaping, and had reached the threshold of the outer door, when one of the timbers of the crushed roof in its fall struck her, and she expired in a moment.

## Poetry.

From *Frazer's London Magazine*.

### STANZAS.

Oh! what is Pleasure, in whose chase  
Life's one bright day is made a race  
Of vanity and lightness!  
A star to gaze on, whose bright crown,  
We wait until the sun goes down,  
And find when it has o'er us shone,  
No warmth in all its brightness.

And what is Friendship? that false flower,  
Which spreads its leaves at daylight's hour  
And closes them at eve?  
Opening its portals to the light,  
Sweet breathing, while the sun shines bright,  
But shut to those, who 'midst the night  
Of doubt and darkness grieve!

And what is fame! the smile that stays  
The cup in which sweet poison lays,  
At best the flowery wreath,  
That's twined around the victim's head,  
When 'midst sweet flowers around it spread,  
And harp's and timbrel's sounds, 'tis lead  
To melancholy death!

And what are Hopes? gay butterflies,  
That on the breath of fancy rise,  
When e'er the sun-beam lures them;  
For ever, even on the wing,  
Mocking our faint steps following,  
And if at last caught—perishing;  
In the grasp that secures them!

And our Affections, what are they?  
Oh! blossoms smiling on the spray,  
All beauty and all sweetness;  
But which the canker may lay bare,  
Or rude hands from the branches tear,  
Or blighted winds lay withering there,  
Sad types of mortal fleetness!

And what is life itself? a sail,  
With sometimes an auspicious gale,  
And some bright sunbeams round it;  
But oft'ner, 'midst the tempests east,  
The low'ring sky, the howling blast,  
And whelm'd beneath the wave at last,  
Where never plummet sounded!

**TRACT ANECDOTE.**—Rev. Mr. Reed, of London, said at the Tract Anniversary in Boston: "I once knew a youth that had been piously educated, who left his father's roof at the age of sixteen, to reside in a great metropolis, where he was surrounded with numerous temptations. He had learned the way to the theater. One of Dr. Watts' little tracts was placed in his hands; he read it, and was convinced of his error. That boy, who became a preacher of the gospel, is the speaker who has now the honor to address you."

PHILANTHROPY is a great and benevolent, a kind and generous disposition of soul, which soaring above narrow and selfish views, and dark and malevolent passions, takes pleasure in the happiness and prosperity of mankind. No private views, or selfish motives, no personal resentments can induce it to sacrifice the great interests of mankind to its own, or to violate the sacred obligations which bind society together. Justice and truth, fidelity and integrity, humanity and compassion, are with it considerations infinitely paramount to every private gratification. And could it invariably regulate the world by its dictates, it would soon become a kind of celestial habitation, where every mean, selfish, and malevolent passion would cease to exist.

DISOBEDIENCE to parents hath ever been awfully marked with God's displeasure, while affection for them and attention to them have been eminently sanctioned by him, as the means of promoting their felicity, and our honor and esteem.

So justly is filial affection appreciated by the Chinese, that they erect public monuments and triumphal arches, in honor of those children who have given proof of great filial affection.

"My joy," said the celebrated Epaminondas of Greece, "arises from my sense of that which the news of my victory will give my father."

Remember that true fortitude surmounts all difficulties; and that you cannot pass into the temple of honor but through that of virtue.

### COMMUNICATED.

"There are few writers on religious subjects, at the present day, whose works promise to be more useful in elevating the standard of Christian feeling and practice, than those of Robert Philip. He combines in a very happy manner, direct and pointed address, with great clearness and force. His language is so simple, as to be within the understanding of the child, or one in the humbler walks of life, and yet he carefully avoids descending so far as to offend the taste of the most mature or refined. Some of his thoughts and illustrations are quite original and striking. His Guides have for some time, been before the British public, by whom they have been well received. We are glad to see them in a course of republication, in our own country.—*Eternity Realized, Manly Piety, Christian Experience, and Communion with God*, are well worth the perusal, and our Sabbath School Libraries will, we believe, find them a valuable accession to their volumes of a similar cast."

The above named books, together with Abbott's works, and many valuable Biographies, including the *Life of Rev. Rowland Hill*, are for sale at the S. S. Depository, No. 107, Chapel street.

New-Haven, July 3d, 1834.

**TERMS.**—To city subscribers, delivered, \$2, 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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